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... THE ...

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JAMES A. O'CONNOR,

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CONTENTS.

EDITORIAL NOTES AND COMMENTS—Romans Must Work for Salvation—Salvation Free to All—Roman Catholics in Prison 161
Annual Meeting of Christ's Mission—Secretary's and Pastor's Report 162
Memorial Service for John Curry, with Portrait 164
Mr. Gillie's Address 166
The Work of Christ's Mission 168
Fraudulent Conversions to the Roman Catholic Church 169
How Mr. Havemeyer Was Converted 170
Mr. Havemeyer's Will Not Signed 171
General Sherman's Conversion 171
Mr. Blaine a Converted Catholic 173
General Grant 174
General Grant's Portrait 176
General Grant's Tomb 177
Keep the Church and State Forever Separate 178
The Creed of the Mount 179
Pagan and Roman Intimidation 283
The Turk Snubs the Pope 183
Rome Beaten in Canada 184
Unique Reasons for a Priest's Marriage 186
The Magazine for Catholics 187
"Sacerdos Vagabundus; or the Tramp Priest"—Continued 188
Miss Cusack's Books—Severe Arraignment of Rome 191

CHRIST'S MISSION BUILDING.

142 West Twenty-first St., New York.

JAMES A. O'CONNOR, Pastor.

CHRIST'S MISSION DEBT

Christ's Mission is a home where Roman Catholic priests can find a refuge when they leave the Roman Church, and where they can learn the Christian way of life as taught in God's Word, and be fitted for useful careers. It has been the privilege of Rev. James A. O'Connor, the Pastor of the Mission, to lovingly welcome fifty such priests out of the Roman Catholic Church and help them to a better life. The Mission is a door that leads from Romanism to Protestant Christianity, and every priest who comes to it can enter through that door with the certainty that a cheerful welcome awaits him.

It is a privilege and a pleasure to welcome priests to Christ's Mission, but there are attendant cares and responsibilities of which those outside the Mission circle know nothing. The difficulties of a work of this kind are many. One great obstacle to its progress is the debt on the Mission building—$7,000.

Several friends have promised to contribute towards the payment of this amount, and if other friends will do what they can, in large or small sums, the whole debt can be paid this year. Its payment would be a great help to the Mission.

... THE ...

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

Vol. XIV. JUNE, 1897. No. 6

EDITORIAL NOTES AND COMMENTS.

THE Roman theologians say there is no salvation outside the Roman Catholic Church—*Nulla salus extra ecclesiam.* But the people do not believe them. The good, honest Roman Catholics will not believe such unchristian teaching.

"Patrick," said a gentleman to his servant, "do you believe that only Catholics will be saved?"

"Well, your honor, that is what the priest tells us."

"But, Patrick, do you think I cannot go to heaven because I am not a Roman Catholic?"

"I don't think so, your honor. The priest says a good man like you can be saved by invincible ignorance. My own opinion is that ye are as good a Catholic as any of us; only ye're not sinsible of it. Ye can go to heaven unbenownst to the priest."

Catholics who mingle with American Christians and think for themselves believe with the poet Cowper:

Jesus, where'er Thy people meet,
There they behold Thy mercy seat;
Where'er they seek Thee, Thou art found,
And every place is hallowed ground.

For Thou, within no walls confined,
Dost dwell with those of humble mind;
Such ever bring Thee where they come,
And, going, take Thee to their home.

Romans Must Work for Salvation.

The Paulists are working very hard to supplant the Jesuits in their efforts to seduce rich Protestants into the Roman fold. Their activity is displayed in many ways, one of which is to send to Roman Catholic papers every week what they call a "Five Minutes' Sermon," which these papers print. In that for the third Sunday after Easter and published in the *Freeman's Journal*, May 9, 1897, we find the following:

"As you well know, my dear brethren, Almighty God requires of each of us that we shall work out our own salvation. *The happiness which we shall obtain, if we obtain it, will be the just reward of our labor. This reward must be earned. The crown of glory is not an alms thrown to a beggar; it is the payment due in justice for work done.* But this is only a part of the truth. *We have, indeed, to earn, to deserve the eternal recompense which God has promised.* . . . . The good works of a man in a state of sin are neither really meritorious nor satisfactory. They do not earn for us the recompense of eternal life, *which must be earned.*"

That is not Christian doctrine, and the Church that teaches it forfeits the right to the name of Christian.

Salvation Free to All.

Jesus said: "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (Luke v., 24.)

Paul says: "The gift of God is eternal life through Jesus Christ our Lord." (Rom. vi., 23.) A gift cannot be earned or merited; it is something freely bestowed and not received as a reward. The blood of Christ that cleanses the soul from sin cannot be bought by labor or money, though these Paulists traffic in it.

Again Paul says: "By grace ye are saved through faith; and that not of yourselves; it is the gift of God: not of works lest any man should boast." (Eph. ii., 8, 9.)

O deceiving Paulists! you are kin to the Jesuits in perverting the truth of God and making His Word of none effect. May the Lord have mercy upon the foolish Protestants who fall into your hands!

Roman Catholics in Prison.

When the Paulish missionary, Father Doyle, visited Sing Sing prison not long ago to confess and absolve the convicts, we said it was the right place for him, and that he could find no better field for missionary work, as three-fourths of the inmates of the prison were Roman Catholics. As the accuracy of our figures was questioned by some Roman Catholics, a friend wrote to Warden Sage and received the following statistics:

Roman Catholics in the prison	52 per cent
Protestants	40 " "
Hebrews	8 " "

"I learned further," adds our correspondent, "that under the head of 'Protestants' were included infidels, pagans, etc., which would no doubt cut the percentage one-half; and that only 8 per cent. of all the inmates claimed membership in Protestant churches. This would make your statement correct."

ANNUAL MEETING OF CHRIST'S MISSION.

At the annual meeting of the Trustees of Christ's Mission, May 15, 1897, there were present Mr. William Campbell, Mr. Andrew Neil and Rev. James A. O'Connor, Trustees, and the Treasurer, Mrs. William Campbell. When the meeting was called to order, Mr. Jas. B. Gillie was elected a member and afterwards chosen president of the Board. Mr. Gillie was the partner in business and best beloved friend of the late John Curry, and his selection as Mr. Curry's successor is a sign of the providential care and the blessing of Almighty God upon Christ's Mission.

At the time of Mr. Curry's death the following resolutions of respect and regret were published:

"The Board of Trustees of Christ's Mission, No. 142 West 21st street, desire to express their sincere regret at the death of Mr. John Curry, who for ten years had been President of the Board. Mr. Curry's helpfulness in the work of the Mission, his genial disposition and Christian character had endeared him to all his associates.

"JAMES A. O'CONNOR,
"Secretary of the Board of Trustees."

SECRETARY'S AND PASTOR'S REPORT.

In the report of the year's work of the Mission, Rev. James A. O'Connor, the pastor, had good news for the Trustees. The spiritual work of the year was most gratifying in results. The Gospel of the Son of God, free to all, had been preached earnestly and faithfully, and like the seed sown in good ground it brought forth abundant fruit. The attendance at the meetings was good, and some Roman Catholics were present at every service, hearers of the Word of God, and many of them becoming doers of it in lives converted to Christ.

Several priests had been received into the Mission, making it their home when

they had no other home to receive them; their friends and relatives cast them out when they seek to be true to their consciences and reject the false doctrines of the Roman Church. Those priests have been aided materially and spiritually by the Mission until they became accustomed to the Christian way of life and learned to trust in Christ as their Saviour and Friend.

It is a special feature of the work of the Mission to receive priests who desire to leave the Roman Catholic Church on religious grounds, and care for them in all things while they remain at the Mission. But it is the most laborious part of the work of the pastor. He has no salary, and there is no special fund to aid the Mission. It is supported by the voluntary contributions of those who understand the work and sympathize with it in the special field of Christian activity in which it is engaged.

At the last meeting the debt on the Mission building was $10,000. But during last year $2,000 had been paid, thus reducing it to $8,000. Towards the payment of this amount $1,000 had been promised, and it was confidently expected those promises would be fulfilled, thus virtually reducing the debt to $7,000 at the present time. This was not a large sum for the friends of the Mission to make up, and its payment would be a great relief to the general work. It would help the Misston to enlarge its usefulness, and greater results would be obtained from the labor expended.

The Trustees heartily commended the work that had been done during the year, and the report was received with applause. Mr. James B. Gillie, the new president of the Board, said he was a very busy man and could not give much time to the affairs of the Mission. But he had such respect and admiration for Mr. O'Connor and the good Christian work he had been unostentatiously doing in this city for the last eighteen years, that he deemed it a pleasure to help him in any way he could. Mr. William Campbell, who is an Elder in Dr. John Hall's Church, spoke in the same vein and said the work of Christ's Mission was carried on with less friction than any church in the city, and he esteemed it a privilege to be one of the Trustees. Mr. Andrew Neil, the other Trustee, said he would always lovingly co-operate in the work of the Mission. The fifth Trustee, Rev. J. Stanly D'Orsay, was absent through illness.

All the friends of Christ's Mission will be pleased to learn that this was one of the best meetings ever held. It only remains for them to do what they can to support it liberally and help to pay off the debt as soon as possible. With the divine blessing and their co-operation the Mission will do a great work for the cause of Christ in the days to come. Contributions to Christ's Mission can be sent to the Treasurer or Secretary of the Board of Trustees.

The Board of Trustees now consists of Mr. James B. Gillie, President; Mr. William Campbell, Mr. Andrew Neil, Rev. J. Stanly D'Orsay, Rev. James A. O'Connor. The Treasurer is Mrs. William Campbell, 18 West 70th street; and the Secretary, James A. O'Connor, 142 West 21st street, New York.

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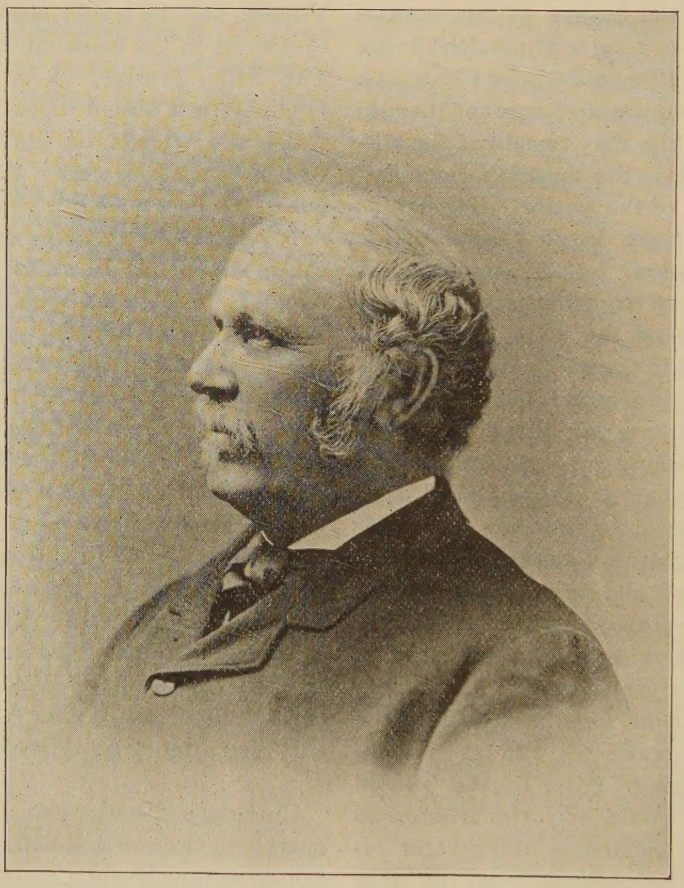
Christians friends who desire to co-operate in the work of Christ's Mission can do so now by their contributions, or by a legacy when they can no longer use the means with which God has blessed them. The following form can be used :

FORM OF BEQUEST.

I give and bequeath to Christ's Mission, organized in the City of New York, May 1887, the sum of $..... to be applied to the uses and purposes of said Mission.

MEMORIAL SERVICE FOR JOHN CURRY.

SUNDAY evening, May 16, the chapel of Christ's Mission was filled with an audience that assembled to honor the memory of the late John Curry, who for ten years had been president of the Board of Trustees of the Mission. The surviving members of his family—two daughters, Mrs. Ferguson and Mrs. Hampton; a son, Mr. William Curry, and their families—were present, as were many members of the Fourth Presbyterian Church, of which Mr. Curry was an Elder, and old friends who had been associated with him in church, social and business life in this city for nearly half a century.



MR. JOHN CURRY.

Pastor O'Connor conducted the service, and when psalms and hymns had been sung, prayer offered and the Scriptures read, he said :

John Curry was sixty-nine years old at the time of his death last March. For fifty years he had lived in this city, coming here from his home in Coleraine, Ireland, when he was a youth of nineteen. Nature had endowed him with a comely person, tall, robust and fair to look upon, and God had touched his heart with the love of that which was good and true, the divine attributes; and these he pursued with earnestness. His young manhood was passed in laborious work with his hands, honest toil that strengthened the body and cheered

the mind while working for the daily bread. Some years ago I called to see him while he was superintending a row of buildings that he was erecting, and observing his close attention to all details in directing his workmen, I said to him :

" You seem to understand what each workman is doing."

" Of course I do," said he, " I was a workman myself."

By industry and close attention to business Mr. Curry became an employer of other men on a large scale, and in his building operations the faithful workman was well rewarded. For honesty, integrity and zeal in the discharge of duty in all conditions of life he had thorough appreciation, for these were the qualities that distinguished him in business affairs. He has left a good name in business circles, and those who were associated with him unite in saying, John Curry was an honest man.

In social life he was a most agreeable man. He possessed the qualities that endeared him to all with whom he came in contact. He was a strong man physically, morally and spiritually, and he possessed the magnetic quality of giving to others who drew near to him a feeling of strength and security. In his domestic relations he was most happy, and his children and grandchildren have good reason to bless his memory.

As a Christian and a man of God he was honest and true to his faith and conscience. In the Scripture lesson read, the eighth chapter of the Gospel of Luke, our Lord in the parable of the sower who went out to sow the seed (the Word of God), which fell by the way-side, and on a rock and among thorns, said of that which fell on good ground that it was received by those who with an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. John Curry had a good heart, and the Word of God fell upon it and brought forth good fruit. He was a Christian in the best sense of the word, knowing in whom he believed and trusting Him with all his heart.

The religion of Christ has always signified to men of his type—the Puritans of England and of our own country, and the Presbyterians of Scotland and Ireland, that salvation is a direct and personal union between the soul and God ; that God in Christ reveals himself by faith to every penitent sinner; and to accept Christ as the Saviour is the only way to obtain pardon for transgression and peace with heaven. The Spirit of God works in the soul of the believer to enable him to do the will of God on earth as it is done in heaven.

The history of the Covenanters in Scotland and of the Puritans in England bears a close analogy to the history of Protestantism in Europe. The Covenanters and Puritans in the sixteenth century held that a national church, governed by a central authority, whether pope, patriarch, king or bishop, was an unscriptural institution, and that every congregation of believers was, under Christ, a sovereign society. The Church should not be subject to the State.

John Curry was a Covenanter, but he was also a Puritan, an American Puritan. He believed in the priesthood of Christ, the Prophet, Priest and King, and he believed in the priesthood of all believers who by repentance and faith come into the presence of the King of Glory and offer the sacrifice of contrite and humble hearts.

With such faith and the principles flowing from it there was mingled the rich experience gained in good works. He had received many blessings from God, and like the Psalmist his constant thought was, " What shall I render unto the Lord for all His benefits towards me?" His religion was not bound up exclusively with the future

life. He believed he was called and chosen of God for salvation and service, and besides the work in his own church he was interested in many departments of Christian work. For many years he had been a liberal supporter of the work of Mr. Moody at Northfield, and that of Rev. A. B. Simpson in this city, and in many other missions and benevolent enterprises which sought to bring people to a knowledge of Christ the Saviour.

As a trustee and president of Christ's Mission Mr. Curry was a wise counsellor, a devoted friend and a zealous supporter of every measure that was calculated to advance the cause it represents. The pastor has lost a friend in the death of this good man, and all connected with the Mission unite with the family and friends of John Curry in honoring his memory. He is gone to join the innumerable throng who meet around the throne of God. His life of business activity and Christian service is a precious legacy that all will cherish, and by the same faith, hope and love that distinguished him we can attain the happiness he now enjoys, save in the arms of Jesus.'

Paul's words could be applied to our translated friend: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, think on these things."

It is not death to die,
To leave this weary road,
And 'midst the brotherhood on high
To be at home with God.

It is not death to close
The eye long dimmed by tears,
And wake in glorious repose,
To spend eternal years.

It is not death to bear
The wrench that sets us free
From dungeon chain, to breathe the air
Of boundless liberty.

It is not death to fling
Aside this sinful dust,
And rise, on strong, exulting wing,
To live among the just.

Jesus, thou Prince of life,
Thy chosen cannot die;
Like Thee, they conquer in the strife
To reign with Thee on high.

After Mr. O'Connor's address the congregation sang the hymn,

There is a land of pure delight,
Where saints immortal reign,

The pastor then said he was happy to announce that a successor to Mr. Curry had been elected to the Board of Trustees of Christ's Mission who would fill his place as President of the Society, and who, if the advice of the deceased could be obtained, would be his choice also. The gentleman was Mr. James B. Gillie, Mr. Curry's life-long friend and partner in business, whom he had the pleasure to introduce to the congregation, and who would now speak of his beloved friend.

MR. GILLIE'S ADDRESS.

In saying a few words in memory of my life-long friend I should take a retrospective view of over a quarter of a century, but time will not permit me to say all I feel on this occasion.

In the year 1888, on the deck of a steamship whose bow pointed to the other side, there stood four persons. Two of them were about to visit the land of their birth, and the other two the land of their forefathers. As the vessel was leaving the dock a thick fog fell down and like a curtain hung between the steamship and our loved ones left behind. Of those four three have gone out of this life, and I stand alone. John Curry, his wife, and Elizabeth Curry, who was then the companion of my life, the mother of three of my boys, have been called to another life. But it comforts me to believe that quite possibly within the hearing of my voice are those loved ones whom sooner or later I shall meet again.

It is said that to know a man you must live with him. For three months in the summer of 1888 I lived with John Curry. It was my privilege to walk with him through the scenes of his boyhood. I sat in the pew in which he as

a boy sang the psalms and praises of God, and joined in the same worship. I also met the friends of his youth, and they became my friends. He was educated in the sterling discipline of the Covenanters, that was sometimes enforced with energy by parents and pastors.

To speak of John Curry without reference to his father, Neil Curry, would not do him justice, for he was formed of the character his father had built up. In this land we attach no importance to ancestry, but in the old country it is a proud heritage to come of good stock, and such stock was John Curry's father. I heard of him on every hand in the home land as a man of God, of sterling character, and greatly honored in the community. Recently I assisted at the unveiling of a monument to a prominent citizen in the central part of this State, and as the veil was removed there was surprise at the inscription : "His life was his monument." No monument has been erected to Neil Curry, but his life in the district in Ireland where he lived was abundant in faith and good works.

John Curry was a very human man, full of Irish wit and humor, loving a practical joke, and seeking to make the world brighter and better every day of his life. There was no unkindness of word on his lips nor malice in his heart for any one. He mingled freely with his fellows in the discharge of the various duties of life, and with all and in all he was a manly man.

To speak of him as a perfect man would not be just. He had his failings like the rest of us. He realized the fact that the Creator had not made him perfect. But he was as honest a man as ever walked on God's footstool. As an apprentice learning his trade, as workman, as an employer, and as my partner in business he was an honest, upright man.

In the great financial panic in this city in 1873 John Curry suffered like so many other business men, but his heroic nature could not be subdued by reverses. In the settlement of his affairs at that crisis he paid every debt he had contracted, though not legally bound to do so. As his executor I have come into possession of his papers which prove his thorough honesty and conscientious dealings with his fellow-men. His charities were many and abundant, not only to promote the cause of religion, as Pastor O'Connor has said, but to relieve the distressed, to comfort the sorrowing and help the afflicted. Some years ago his family and friends, myself among them, advised him to retire from business, as he had earned a rest and secured a competency for the remainder of his days. But he refused. He said, "While I may have enough to support me, I would not have enough to help others. I must keep up my contributions in aid of others who are doing a good work." And so he continued to labor that he might be helpful to others.

I could relate many instances of his charitable work—which to him was love for God, for he used to say that charity meant love—that illustrated his character. One night when I returned home late I found a message from Mr. Curry requesting me to call on him without delay. It was past midnight when I reached his house, and I found him ill and suffering. "I must have one thousand dollars before ten o'clock in the morning," he said, "and I could not rest until I should learn from you whether you could get it for me. Can you ? "

"Will you go to sleep if I say yes," I said.

"I will," said he.

"All right then, go to sleep, and I shall have the money for you."

And before I left the room he was asleep. I afterwards learned that the money was for a donation he had promised to a religious and missionary insti-

tution. Among the debts that I have to pay as his executor is a note for $600 which he gave to another institution some months before his death. When the purchase on this building where we are worshipping to-night was in contemplation it was necessary to raise $4,500 on second mortgage, and Mr. Curry gave his personal bond for the amount. The bond was returned to him later when Mr. O'Connor as pastor of the Mission paid off the second mortgage. Instances like this could be multiplied where Mr. Curry had made sacrifices to help others. His good deeds will never be known in this world, but they live after him. I refer to them as events in his life that will be useful for us to remember if we desire to attain the happiness our friend enjoyed in doing good. His example will stimulate us to labor more earnestly and zealously for the Master whom he served and loved, and for the uplifting of humanity. My prayer is that his mantle may fall on me to take up the work where he left off.

CHRIST'S MISSION WORK.

BY MRS. JAMES A. O'CONNOR.

AT the Sunday evening service in Christ's Mission May 2 I sat by an intelligent Roman Catholic. I had in my hand a Testament and hymn book, and he asked me if that was a prayer book. I said the Bible was the only prayer book we used. I asked him if he was not a Roman Catholic, and he answered yes, but that he had lost faith in that religion and did not go to that Church. "I just happened to pass by," he said, "when I heard the singing and saw others enter, and I followed."

"But," I said, "if you have lost faith in the Roman Church, you have not, I hope, lost faith in God. There is a better and simpler way of salvation which is taught us by the Lord Jesus Christ himself, but which those of us who had been brought up as you were knew nothing about, because we were taught the catechism and not the Bible. We were taught to obey the commmandments of men as being of as much importance as those of God. It was a sin to stay from mass on Sunday, or to eat meat on Friday, the same as to take the name of the Lord in vain. The Lord does not command us to abstain from meat on Friday, but He does command us not to take His name in vain."

"Well," said the man, "these things are troubling me, and I would like to find out the right way to be saved. I know hundreds of people from Ireland here in this city who, like myself, were brought up in the Roman Catholic Church, but now have no faith at all. The only reason I can think of is that they have not been benefited by Romanism. In this country they mingle more with Protestants, they become more enlightened. Then instead of going to some of the Christian churches they drift into infidelity and indifferentism."

"Now," I said, "I will give you a Bible if you will promise to read it, and before you do so, ask the Lord to open your mind to its truths. You know that the Bible is the Word of God, a message of good will and kindness from our heavenly Father. Read it, especially the New Testament, and the Spirit of God whom our Saviour promised to send to His disciples to teach them, will show you the way of salvation."

I invited him to come to the meetings again, and we should be glad to welcome and help him. This case is only one of many who call at Christ's Mission for spiritual help and sympathy. It was a pleasure to see this young man at the service again on May 9. There were many other Roman Catholics present at the meeting, but he seemed the happiest and most interested of all.

FRAUDULENT CONVERSIONS TO THE ROMAN CATHOLIC CHURCH

SINCE the "reception" of General William Tecumseh Sherman in 1891 into the Roman Catholic Church by being "anointed" when in an unconscious condition, there has been no similar fraud practised upon the community until Mr. Theodore A. Havemeyer was subjected to the same process of "conversion" to the Roman Catholic faith. We give the facts as published in the press. The following account of Mr. Havemeyer's death is taken from the New York *Sun*, April 27, 1897:

"Theodore A. Havemeyer, Vice-President of the American Sugar Refining Company, died at 3 o'clock yesterday morning from a sudden attack of typhoid fever, following a two weeks' siege of grip and generally shattered health. His death was totally unexpected by the outside world, although his intimate friends, associates in business and the members of his family had known for a week that his illness was dangerous.

"Mr. Havemeyer's health has been bad for a long time, but he stuck to his work assiduously. He finally went South, but the trip did him little or no good. Two weeks ago, after his return, he had a decided turn for the worse. Last week he rallied, and was able to go about his room. Then came an attack of grip which prostrated him completely. Not until 6 o'clock Sunday night, however, did his physicians, Dr. Cleveland and Dr. Delafield, believe that the patient was beyond hope. At that time there appeared symptoms of typhoid fever. What might have been an easy battle for a strong man was sure to be perilous for a man in Mr. Havemeyer's weakened condition.

"The family were informed at 9 o'clock on Sunday evening that the end was near. Mr. Havemeyer himself had realized on Sunday that he had not many hours to live. During his life he had not attached himself to any church, although his liberality to charities was well known. His father, Frederick C. Havemeyer, was a Lutheran. His wife has always been a most devout Catholic, and their children have been reared in that faith. Mr. Havemeyer, when he knew that he was about to die, expressed a wish to join the Catholic Church. One of his old friends, and a man whose work in the Church he has aided with many thousands of dollars, is the Rev. Father Sylvester Malone of Brooklyn. Father Malone had a long talk with Mr. Havemeyer on Sunday afternoon, in the course of which the dying millionaire repeated his wish to enter the Catholic Church. For some reason not known he was not baptized during the day by Father Malone. The priest went back to his home, and at 10 o'clock Sunday night, when the last vestige of hope had disappeared, Father O'Farrell of the Church of the Holy Innocents was summoned, and baptized Mr. Havemeyer into the Catholic faith.

"At that time there were around the bedside Mrs. Havemeyer, the three sons, C. F., H. O, Jr., and F. C. Havemeyer, four daughters, and Mr. Havemeyer's brother, H. O. Havemeyer. After the baptism the last rites of the Church were administered. Mr. Havemeyer died five hours later."

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Rev. Sylvester Malone, the well known Roman Catholic priest of Brooklyn, said at a requiem mass he offered for the soul of Mr. Hevemeyer:

"He was a dear friend of mine for the past forty years, and was received into the Roman Catholic Church of his own free will. A rumor has been spread broadcast that through my intercession he was converted. Whenever I called to see my departed friend the visit was

of a personal nature, and the subject of religion was never broached.

"When the holy father, Pope Leo, asked me why I did not try and convert Mr. Havemeyer, I told him (Pope Leo) that I would leave the matter to his (Mr. Havemeyer's) convictions. To-day I offer up the sacrifice of the mass for our departed friend's soul. There is no reason to rejoice beyond the fact that his soul was converted to God. There might be a million more converts if Catholics would mingle with their Protestant neighbors."

HOW MR. HAVEMEYER WAS CONVERTED.

It does not need any argument to prove that this change of faith of a man when in the throes of death was not an act of his own free will. It was the wish of his family that a priest should be called, and the dying man, no longer able to assert his own will, permitted the ceremony that made him a Catholic. Doubtless when told by his physicians that the end was near he called his family around him to bid them a final farewell. Many times in the course of his life he had resisted the appeals of his wife and children to become a Roman Catholic, but now when the stream of life is ebbing away he is too feeble to resist. He was an active, successful business man who did not give any thought to religion. He was not a Christian in life, and he was not a Christian in death. But the wife was a Roman Catholic, a devout one, it is said, and many times in the confessional she had told the priest she was troubled about her husband. She was advised by the father confessor to be importunate in her entreaties to her husband to become a Catholic, and to refrain only when a family quarrel seemed impending. She was told to have masses said for his conversion (at sums ranging from $1.00 to $100.00), and as the Havemeyer wealth is estimated at many millions, we can well imagine what a stream of wealth flowed into the church treasury. But all in vain. Mr. Havemeyer was not converted.

Then came his fatal illness and the entreaties were redoubled. In such circumstances a wife will say to the dying man: "You have been a good husband to me these thirty years and more. You have shared your wealth with me and gratified my every wish; and I have been a good wife to you. Now my last request is that you will let me send for a priest. We have been united in life; let us not be separated in death. You know if you die without seeing a priest we cannot be buried together; you will be forever separated from me and the children. The priest is waiting at the door: will you not see him for my sake? You have been the best and kindest husband that any woman could have, and I have never regretted that I gave you my heart long ago when we were young. Surely you will not refuse my last request. Let me bring in the priest."

The man was unconscious. But the priest was brought in and he did the rest. He sprinkled the dying man with holy water, gave him conditional baptism and conditional absolution, anointed him with oil, and told the family that Mr. Havemeyer was now a "good Catholic." The poor dying man had become indifferent to all earthly things, and there was no Protestant friend at hand to speak of the love and mercy of Jesus Christ. As a youth he had heard of the God of his fathers, and the Saviour whom Luther had exalted, but he had married a Roman Catholic woman, had allowed his children to be brought up in the Roman faith, had neglected the service of God, and served the world of finance and fashion, and thus he died. It was a great, a remarkable conversion for the Roman Catholic Church, and it is making the most of it.

MR. HAVEMEYER'S WILL NOT SIGNED.

The condition of Mr. Havemeyer's mind can be inferred from the fact that he was unable to sign his will the day of his death. Mr. John E. Parsons, the eminent lawyer of New York, who was Mr. Havemeyer's legal adviser, said in a communication which was published in all the city papers on May 12:

"Mr. Havemeyer had been intending for several years to execute a will, and I had numerous interviews with him upon the subject. The matter was put off from time to time, however, because of Mr. Havemeyer's perfect health, and there was no thought on his part or on mine that his life would terminate so soon. Just before or soon after Mr. Havemeyer's recent trip to Florida I prepared, at his request, a sketch for his will, and it was among the papers he carried about with him. There was no alarm about the condition of his health until it was too late to do anything about the execution of the will. There seemed at first that there was a possibility that years ago Mr. Havemeyer might have executed a will, but upon investigation it seems that there was no evidence of such being the case, and the family proposes to proceed on the belief that he died intestate."

Note that sentence: "There was no alarm about the condition of his health until it was *too late* to do anything about the execution of the will." Evidently Mr. Havemeyer was unconscious before his death. The family did not tell this to the reporters, or if they did, the papers did not publish the fact. "For some reason not known he was not baptized during the day by Father Malone," says the report; and the priest says: "My visit was of a personal nature, and the subject of religion was not broached." The venerable priest of Brooklyn, who is respected by all citizens as an honest man, would not baptize an unconscious man whom he knew to be a Protestant, and he did not pretend to believe that Mr. Havemeyer wished to become a Roman Catholic. It would have been the proudest day of his life if he could have baptized this rich man who had been his friend for forty years. Father Malone's Church teaches that a Protestant, even a good man like Mr. Havemeyer, cannot go to heaven except by the Roman door—or by "invincible ignorance," as the theologians say. But as Mr. Havemeyer was not an ignorant man, the conclusion is inevitable that if he did not embrace the faith of Rome, papal infallibility and all, he would be lost. "Whenever I visited him," says Father Malone, "the subject of religion was never broached;" because Mr. Havemeyer had come of good Protestant stock and would tolerate no interference with his religious belief. But he was baptized when dying, and with a safe conscience, though with a grim face, Father Malone could sing the requiem mass for his soul at the funeral service in St. Patrick's Cathedral.

Mr. Havemeyer's "conversion" so closely resembles that of General Sherman's that we reproduce what we published at the time of the latter's death.

GEN. SHERMAN'S CONVERSION

GENERAL William T. Sherman was one of the noblest, bravest and most skilled soldiers the Republic of the United States ever produced. Next to General Grant he stands foremost in the history of the great Civil War. After his retirement from the army he was one of the most honored and best beloved citizens of New York, where he made his home. He was an active or honorary member of every club or society in New York and throughout the country that sought the fellowship of distinguished men.

He was a Protestant Christian who never denied his faith, even as he never lowered his standard or sheathed his sword in the presence of the enemy. The New York *Sun*, June 28, 1889, described General Sherman as "an old-fashioned Deist," and said: "A personal friend recently asked General Sherman what his religious faith was, and he reverently replied, 'I believe in God, the Almighty. That is as far as I have got.'"

In an article contributed to the *North American Review*, December, 1888, General Sherman said:

"To put at rest a matter of constant inquiry referred to in my letter of May 25, 1884 [to James G. Blaine, published in the same number of the *Review*] I here record that my immediate family are strongly Catholic. I am *not*, and cannot be. That is all the public has a right to know."

The General died in February, 1891. His brother John, the United States Senator from Ohio, and the present Secretary of State, said at the time:

"It is well known that General Sherman's family have been reared by their mother, a devoted Catholic, in her faith, and now cling to it. It is equally well known that the General and myself, as well as my mother's family, are by inheritance, education and conviction Christian, but not Catholics, and this has been openly avowed on all proper occasions by General Sherman."

Senator Sherman said further that a few days before his brother's death when he was insensible and apparently at the verge of death, the family called in a Roman Catholic priest, Father Taylor, who administered to him the rite of extreme unction. When questioned about this Mr. P. T. Sherman, the General's son, said: "My father was not a Catholic, and is not a Catholic now, and when they thought he was dying they sent for a priest and had the sacrament of extreme unction administered." This statement appeared in the New York *Sun* and other papers, February 13, 1891.

General Sherman's eldest son, Thomas E. Sherman, who became a Jesuit and is now a priest of that notorious order, arrived in New York in time to officiate at his father's funeral, and at the conclusion of the service said to the reporters:

"The burial service was Catholic. My father was baptized in the Catholic Church, married in the Catholic Church and attended the Catholic Church until the outbreak of the Civil War. Since that time he has not been a communicant of any church; but he has repeatedly told me that if he had any religious ideas they were Catholic. A week ago my father received absolution and extreme unction at the hands of Father Taylor. He was unconscious at the time, but that has no important bearing, for the sacraments can properly be administered to any person whose mind can be interpreted as desirous of receiving them." (N.Y. *Times*, Feb. 20, 1891.)

It is only a Jesuit who could make such a statement. General Sherman has said over his own signature in the *North American Review* for December, 1888, "I am *not*, and cannot be a Catholic." (The *not* is italicized in the *Review*.) Senator John Sherman had said, "My brother and myself, as well as all my mother's family, are not Catholics." Mr. P. T. Sherman had said, "My father was not a Catholic, and is not a Catholic now," even after he had been anointed by a priest. Whom shall we believe in this matter—the grand old soldier and his brother and son, or the Jesuit? Every intelligent person will say that the Jesuit has falsified. The facts speak for themselves.

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A few days after General Sherman's death the following dispatch appeared in the Philadelphia *Inquirer*, February 17, 1891:

"Washington, Feb. 16, 1891.—The controversy which sprung up over the late General Sherman's religious convictions on account of the zeal of his children, while the General was in a comatose state, in bringing in a priest of the Roman faith to apply the ante-mortem unction, has been a topic of considerable comment and conversation among the departed hero's personal friends. The General never made any secret of his notions on religion. The strong Roman practices of members of his family caused him to be very decided in his expressions of hostility to the Roman Church, but beyond that he had no fixed views in matters of religious convictions or denominational details.

"HE WAS VERY MAD.

"In a conversation with the correspondent of the *Inquirer*, when the General was at a white heat of indignation and disappointment over his son's going into the Society of Jesus, the General said:

"'Oh, yes, I am disappointed. I am more than that—I am very angry; mad, very mad all over. Mrs. Sherman and I agreed to disagree on that question. I had no objections to the girls being under their mother's influence, but I claimed the boys. Their mother was very devoted to her Church, and I never interferred with her in that matter, but I believe that the loyalty belongs to the Government first. I do not want to say that a man cannot be a good American citizen and a loyal subject to the Pope. If there ever should be an issue affecting the safety of American institutions in conflict with the supremacy of the Roman Church, they will put the

POPE ABOVE THE PRESIDENT.

We may not see it, and yet some living to-day may. I believe that our Constitution, with the institutions that have grown out of it, is the grandest heritage given to the human race. It is above creeds because it owes no allegiance to any power save God and the people. Man is instinctively a religious animal, but an American does not want his religion mixed for him or filtered through somebody else as the custodian of his thoughts. This may do for the ignorant of a foreign state, but it will not do for free born, intelligent, self-confident American sovereigns—the people.'"

Mr. Blaine a Converted Catholic.

In connection with the Sherman case it is interesting to note that the Hon. James G. Blaine was a converted Catholic. At the time of his death (January 1893) the following letter from General Sherman's wife was published:

Washington, April 14, 1879.

You are right about my cousin, Mr. Blaine. He was baptized a Catholic, and was a good, practical member of the Church until he entered a Protestant college. Like others, he became indifferent and fell away from the faith of his sainted Irish mother. His marriage with a Protestant lady and, I suppose, his ambition led him to attend the Presbyterian Church at Augusta, Me. He is a strayed sheep, and at heart a very good man. I have every hope that he will die in the true faith.

Your sincere friend,

ELLEN E. SHERMAN.

Mr. Blnine died a Protestant Christain.

The *Western Christian Advocate*, April 7, 1897 said:

Volume XIII. of THE CONVERTED CATHOLIC, edited by Father O'Connor, is the story of the splendid campaign that Rev. James A. O'Connor is waging against the errors of Rome. Father Chiniquy says: "I have no words to sufficiently tell you what pleasure and benefit I receive every month from the reading of your admirable CONVERTED CATHOLIC. I wish it would be read by all the Gospel ministers in the United States. I do not know anything more adapted to open their eyes to the abominations, idolatries and evil tendencies of Popery."

GENERAL GRANT.

THE dedication of the magnificent monument to General Grant in this city on April 27 was the occasion of the greatest demonstration of loyalty and affection to the great commander who had preserved the Union. With Washington and Lincoln the name of Grant shall be forever linked as the greatest and best loved of Americans. What he was as a soldier is known to all, even the youth of our country, who have read the history of the Civil War. But how great he was as a man in those qualities that proceedd from the Christian graces and virtues is not so well known.

Among all the books relating to the war and General Grant that have been published, the recent work by Dr. M. J. Cramer, "Ulysses S. Grant—Conversations and Unpublished Letters," gives the clearest view and finest conception of his character. It is a book that should be read by everyone who wishes to know what manner of man General Grant was. The work is dedicated to Mrs. Mary Grant Cramer, General Grant's sister, in the following words: "To My Dear Wife, who, like her sainted Mother, is the embodiment of genuine modesty and intelligent piety, this Volume is affectionately inscribed."

In the preface Dr. Cramer says:

"Having married on the 27th of October, 1863, Miss Mary Frances Grant, youngest daughter of Mr. Jesse Root and Hannah Grant, of Covington, Ky., in the course of time I came thus into frequent contact with General Grant by visits at his home and otherwise. From the 6th to the 12th of July, 1878, General and Mrs. Grant were our guests at Copenhagen, Denmark.

"During these visits General Grant and I conversed freely on various subjects, and he readily answered all questions I put to him. I generally made a memorandum of the most interesting things he had said. He was one of the most instructive and interesting talkers I ever conversed with. His conversations had wit and humor in them. He was well versed, not only in the history of the United States, but also in regard to the various resources of the several States and Territories of the Union; to say nothing of his accurate knowledge of recent events in European and Oriental countries.

"We also exchanged letters. Some letters from him to other members of his father's family also fell into my hands. Some of them throw fresh light on both his private and public character, as well as on several of his earlier campaigns. Neither the conversations nor the letters contained in the following pages have ever been published. Friends in civil and mititary life have heard me relate some of the former, and seen some of the latter; at their earnest solicitations I have consented to publish them all.

"I have endeavored to give the letters and conversations in their historical order. Some of his earlier letters suggested questions which I put to him in order to elicit a fuller account of things alluded to therein.

"My sole object in sending out this little volume is to serve the cause of truth in reference to a man who has played an important part in the recent history of our country."

In summing up General Grant's character Dr. Cramer says in the closing chapter: "In whatever light we may view General Grant, he stands before the world a great man, great in his achievments, but still greater in his moral nature. His character as it really was has not yet been fully or correctly drawn. Prejudice, in some form or other, still lingers in some minds; nor have all excellent traits therein been fully brought out. His singleness and inflexibility of purpose, his conscientiousness, his de-

votion to duty, his sterling integrity, his true nobility, his refinement of nature, his kind-heartedness, his carefulness for the feelings of others, his pure and ardent patriotism, his strong sense of right and justice, his affectionate devotion to his family, the purity of his daily life, his strong common sense, his well-informed mind, his comprehensive intelligence, the quickness of his apprehension, his clear and far sightedness, his long-suffering under abuse and unjust criticism, his calmness amidst danger, his resignation amidst overwhelming misfortune, his heroic patience under a terrible and painful illness, his reverence for moral purity and goodness, his resolute determination for the triumph of truth and right, his trustfulness in the hour of sorrow, his undaunted courage on the battlefield, his endurance under severe trials and burdens, his serenity amid the stormy elements of passion, his composure amid strong temptations, his just views on religion and Providence, his ready recognition of merit in others, his silence under calumny, his unselfishness in the midst of self-seeking politicians and office-seekers —these qualities of his character stand out in solemn grandeur and tower far above the great mass of people; and we see in them a sight more truly noble than any mere warrior or conqueror the earth ever nursed on her bloody bosom, and one that in the eye of God is greater than any king or emperor that ever sat upon the throne of ambitious dominion.

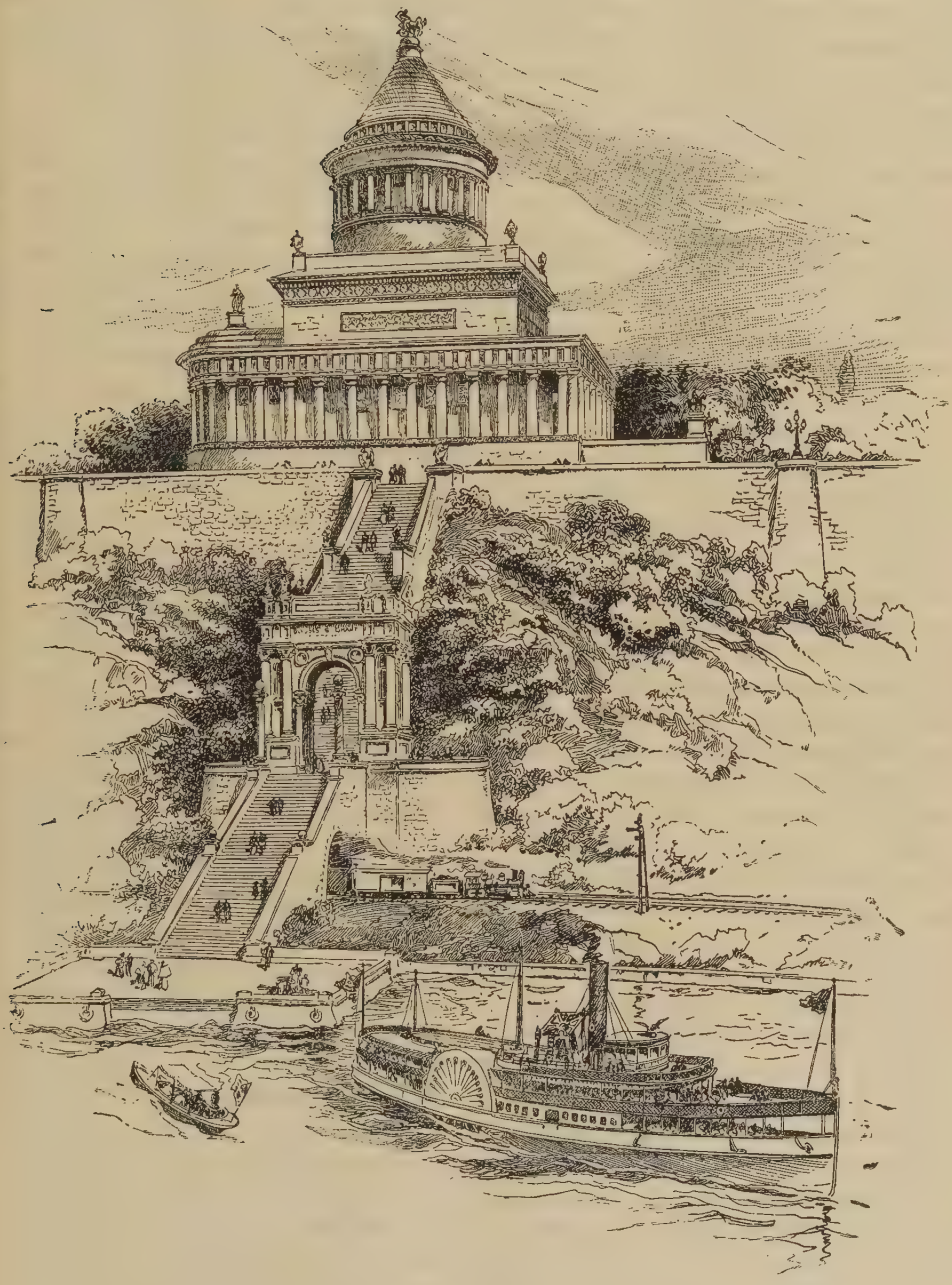
"How little do we know of his brain sweat, his heart labor, his conscience struggles, of his many days of toil, his many nights of weariness, his many months and years of vigilant, powerful effort, that were spent in achieving success and in perfecting what the world has bowed to in reverence! He was the son of perseverance, of unremitting toil and industry. He toiled long and hard, and his successes and greatness were due, not so much to his genius (if he had any), as to his perseverance and industry. Like many other successful men, he owed more to his unremitting toil, industry and perseverance than to his native talents, or to his friends, or to favorrble circumstances, or to all these combined. His work, whatever it was for the time being—he thought for it, planned for it, labored for it, lived for it. He never waited for favorable circumstances. Like Napoleon I., he made circumstances. He knew that he could not go to sleep and wake up an Alexander, a Napoleon, a Wellington, a Blucher. He knew that genius makes one great effort, then flutters, darts and tires; but that hard work and perseverance wear and win; and he won by these qualities.

"Reader, why do we hold up before us the example of great and good men? Because the use of these examples is to inspire others. The succession of all high and noble life is through personality. The fascination that draws us to the great and good is deep and divine; it is a call to share their greatness and goodness. If we get close to men of energy and see how they work, to men of strength and thought and see how they work, we shall catch their spirit and method, and it will lift us up into the atmosphere of purity and greatness and power, and energize and purify our whole being.

"Grant was a noble and heroic example of devotion to duty, to liberty and to country—a country that is freedom's cradle and liberty's home, religion's altar and humanity's shrine, learning's retreat and the arch of safety, and holding out the olive branch of peace. He endeavored to make strong our country's right arm of virtue and honor and safety, and to lay deep the principles of the permanence, prosperity and glory of our Republic."

ULYSSES S. GRANT,

Born, April 27, 1822; Died, July 23, 1885.



GENERAL GRANT S NEW TOMB, RIVERSIDE PARK, NEW YORK CITY.

KEEP THE CHURCH AND STATE FOREVER SEPARATE.

General Grant's Address to the Army of Tennessee, Sept. 1875.

COMRADES:—It always affords me much gratification to meet my old comrades in arms ten to fourteen years ago, and to live over again in memory the trials and hardships of those days—hardships imposed for the preservation and perpetuation of our free institutions. We believed then, and believe now, that we had a Government worth fighting for, and, if need be, dying for. How many of our comrades of those days paid the latter price for our preserved Union! Let their heroism and sacrifices be ever green in our memory. Let not the results of their sacrifices be destroyed. The Union and the free institutions for which they fell should be held more dear for their sacrifices. We will not deny to any who fought against us any privilege under the Government which we claim for ourselves. On the contrary, we welcome all such who come forward in good faith to help build up the waste places and to perpetuate our institutions against all enemies, as brothers in full interest with us in a common heritage. But we are not prepared to apologize for the part we took in the war. It is to be hoped that like trials will never again befall our country. In this sentiment no class of people can more heartily join than the soldier who submitted to the dangers, trials and hardships of the camp and the battle field, on whichever side he fought. No class of people are more interested in guarding against a recurrence of those days. Let us, then, begin by guarding against every enemy threatening the perpetuity of free republican institutions.

I do not bring into this assemblage politics—certainly not partisan politics—but it is a fair subject for soldiers in their deliberations to consider what may be necessary to secure the prize for which they battle. In a Republic like ours, where the citizen is the sovereign and the official servant, where no power is exercised except by the will of the people, it is important that the sovereign—the people—should possess intelligence. The free school is the promoter of that intelligence which is to preserve us a free Nation. If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason and Dixon's, but between patriotism and intelligence on the one side, and superstition, ambition and ignorance on the other. Now, in this centennial year of national existence, I believe it is a good time to begin the work of strengthening the foundation of the house commenced by our patriotic forefathers one hundred years ago at Concord and Lexington. Let us all labor to add all needful guarantees for the more perfect security of free thought, free speech and free prees; pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color or religion Encourage free schools, and resolve that not one dollar of money appropriated to their support, no matter how raised, shall be diverted to the support of any sectarian school. Resolve that neither the State nor Nation, or both combined, shall support institutions of learning other than those sufficent to afford to every child growing up in the land the opportunity of a good common school education, unmixed with sectarian, pagan or atheistical tenets. Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contributions. Keep the Church and State forever separate. With these safeguards I believe the battles which created the Army of Tennessee will not have been fought in vain.

THE CREED OF THE MOUNT.

A SERMON PREACHED BY REV. DAVID JAMES BURRELL, D. D., IN THE MARBLE COLLEGIATE CHURCH, NEW YORK, SUNDAY, APRIL 25, 1897.

"And seeing the multitudes He went up into the mountain: and when He was set, His disciples came unto Him; and He opened His mouth, and taught them, saying."—Matt. v. 1–2.

WE are thus introduced to the Sermon on the Mount which is spoken of as a wonderful sermon. Why not? It was uttered by the most wonderful of preachers, who spake as one having authority with respect to all the great problems of the eternal life. On one occasion a company of temple guards was sent to arrest Him as He was teaching in Solomon's Porch. They came and listened and returned without their prisoner. "Why have ye not brought him?" asked the Pharisees. Their reply was a tribute to the eloquence of Jesus such as was never paid to any other—"Never man spake like this man!"

But wonderful as is this Sermon on the Mount, it is possible, nevertheless, to exaggerate its relative importance in the great body of moral and religious truth. Ian Maclaren errs in this respect in "The Mind of the Master," where he suggests it as a sufficient creed for an ecclesiastical body. His words are: 'No church since the early centuries has had the courage to formulate an ethical creed, for even those bodies of Christians which have no written theological creeds, yet have implicit affirmations or denials of doctrine as their basis. Imagine a body of Christians who should take their stand on the sermon of Jesus, and conceive their creed on His lines. Imagine how it would read, 'I believe in the Fatherhood of God; I believe in the words of Jesus; I believe in the clean heart; I believe in the service of love; I believe in the unworldly life; I believe in the Beatitudes; I promise to trust God and follow Christ, to forgive my enemies and to seek after the righteousness of God.' Could any form of words be more elevated, more persuasive, more alluring? Do they not thrill the heart and strengthen the conscience? Liberty of thought is allowed; liberty of sinning is alone denied. Who would refuse to sign this creed? They would come from the East, and the West, and the North, and the South to its call, and even they who would hesitate to bind themselves to a crusade so arduous would admire it, and long to be worthy."

In pursuance of this suggestion a circular letter has been addressed to ministers generally requesting them "to bring the Life Creed to the attention of their congregations." I desire now to give my reasons for personally withholding my endorsement of this movement, and to indicate why I for one am not willing to receive the Sermon on the Mount as presented in condensed and crystallized form in the "Life Creed" as a sufficient basis for a federation of believers in Christ.

1. *It was not so intended by Christ himself.* He came into the world to set up a kingdom of truth and righteousness. He was thirty years in preparation for His work. He then entered upon His ministry, and, at the outset, gathering His few disciples about Him, He delivered His inaugural. The Sermon on the Mount is the inaugural address of the King. In it He sets forth certain principles which are to rule in the lives of all who shall be citizens in the commonwealth of God. They are to be poor in spirit, meek, merciful, nobly aspiring, pure in heart, peacemakers and patient sufferers for the truth's sake. "Ye are the salt of the earth," He says, "but if the salt have lost its savor, wherewith shall it be salted? it

is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." And again, "Ye are the light of the world. A city that is set on a hill cannot be hid. Let your light so shine before men, that they may see your good works, and glorify God." It must be apparent, however, that important as these precepts and principles are, they do not exhaust the Gospel and were not designed to do so.

On April 30, 1789, George Washington entered upon his first administration as President of the United States. In front of the national building at the corner of Wall and Nassau streets, in this city, he delivered an inaugural address, which was full of sound political sense. If a man, however, were to suggest that his address upon that occasion contained all that was necessary to furnish the political standards of our Republic, so that the Declaration of Independence, the Constitution, the enactments of our legislatures and decisions of our courts are all unimportant, we should regard him as a foolish fellow. So, without minimizing the splendid significance of the Sermon on the Mount, we say that it is not enough to furnish an exhaustive and conclusive creed for the universal Church of God.

2. *It is too severe.* The friends of the new movement seem to suppose that the Sermon on the Mount is an expression of the divine love and tenderness. It is on the other hand distinctly legal. It is law, law, and only law from beginning to end.

It is spoken of as an "ethical creed." The phrase is incongruous. An ethical creed is a distinct contradiction of terms. A creed is one thing; a code is another. Doctrines and moral precepts are not identical. They run in parallel lines; they complement and supplement each other, but they are in no wise synonymous. Let that pass, however. The important fact is that a church founded upon a constitution of pure ethics would be a prison house of fear and sorrow.

The Sermon on the Mount is a clear echo of the deliverance of Sinai. "I am come," said Jesus, "not to destroy the law, but to fulfill it." It places a startling emphasis upon the law. It is searching as fire. It is penetrating as acid. Listen to this: "Ye have heard that it was said by them of old time, Thou shalt not kill: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire." And again, "Ye have heard how it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." And again, "If thy right eye offend thee, pluck it out, and cast it from thee; and if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

And observe, there is not one word of redemptive mercy in this sermon. If a man would live by the law, he must keep it. If a man break the law, he shall die by it. So far as we have to do with the Sermon on the Mount there is no power of pardon in atoning blood, and there is, therefore, no deliverance from sin. Here is the end of it: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock: and the rain descended and the floods came, and the winds blew and beat upon that house; and it fell not; for it was founded upon a rock. And whoso heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon

the sand: and the rain descended and the floods came and the winds blew and beat upon that house, and it fell; and great was the fall."

3. *The Sermon on the Mount is a mere fragment of the teachings of Christ.* Why should we discriminate in favor of this sermon as against all His other words? Christianity means loyalty to Christ every way. The Christian is one who calls Christ his Lord and Master, and finds in Him a tribunal of last appeal in all matters touching his faith and conduct. If we are moved by sound sense, and not mere sentiment, in saying that the words of Jesus shall furnish forth our creed, then why confine our devotion to this Sermon on the Mount? Why not include His address to the woman at the well? Or is there an offense for ritualists in the words, "I say unto you, The hour cometh when neither in this mountain, nor yet at Jerusalem, shall ye worship the Father; for God is a spirit; and they that worship Him must worship Him in spirit and in truth"? And why not receive His conversation with Nicodemus as an essential part of our creed? Is it because the two fundamental doctrines of regeneration and atonement are there? "Verily, verily, I say unto thee, Except a man be born again, he shall not see the Kingdom of God," and, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have everlasting life." And why exclude His arraignment of the scribes and Pharisees? "Woe unto you scribes and Pharisees, hypocrites! who make clean the outside of the platter; who pay tithe of mint, anise and cummin, and neglect the weightier matters of the law. Ye are as whited sepulchres; fair without, but within full of dead men's bones and uncleanness. O generation of vipers! How shall ye escape the damnation of hell?"

And shall we exclude those parables in which our Lord sets forth the sterner side of the divine character; such as the parable of the talents, of the winnowing of the wheat, of the separation of the sheep and the goats, of Dives and Lazarus, of the ten virgins, of the man that had not on the wedding garment? These are fearful words, but the Master uttered them: "The worm that dieth not," "The fire that is not quenched," "The outer darkness where there shall be weeping and wailing and gnashing of teeth." Nor must we discriminate against the sermon in the upper chamber: "In my Father's house are many mansions." But if that be received, then the Arians must be ruled out of our Christian federation, for it is in that discourse that our Lord says, "He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me?" Nor must we slight the sermon of Jesus on the Mount of Ascension in which He emphasized the importance of the great propaganda, saying, "All power is given unto Me, in heaven and on earth. Go ye, therefore, and evangelize; and, lo, I am with vou alway even unto the end of the world." All these and the other discourses of Jesus are to be received in the making of our creed if we are loyal to Him. It will not answer to take a fragment of His teaching and build our faith upon it.

4. *The Sermon on the Mount is worthless for practical purposes without a personal faith in Christ.* We must believe that there is a God; a personal Lawgiver behind the law. We must believe that Christ is His accredited ambassador, who has authority to declare the mind of His Father among men. We must believe also in the Holy Spirit as the Executive who transmits these truths through the centuries and propagates them through that great living organism, the Church, made up of all the fol-

lowers of the Christ. Unless we have confidence in these verities the Sermon on the Mount must be meaningless to us. Yet what are we saying? "I believe?" Credo? This is indeed the formulation of a creed, and ethics are valueless without it. "I believe in God the Father; I believe in Jesus Christ; I believe in the Holy Ghost;" this is substantially the Apostles' Creed, the historic symbol of the Church of all ages. It is preeminently foolish to speak of ethics without a creed. We should by ethics alone be brought into legal bondage.

We would not think of making such a proposition in any other province than that of the religious life. There are those who call themselves "ethical Christians"; but the folly of their position is evident when we regard the character of certain "ethical" citizens with whom we are familiar in our civil life. There is a multitude of lewd fellows of the baser sort who can only be kept in order by the restraints of the law. You may find an illustration of ethical citizenship in the chain gang; men who work with a ball and chain upon their ankles, expiating the broken law. Let it be borne in mind continually that ethics makes slaves; it is the truth that makes free. Alas for a man who, in either Church or State, is no better than the law makes him!

5. And, finally, we regard the Sermon on the Mount as in itself inadequate to meet the purposes for a creed, *because there must be outside of this sermon an ultimate authority somewhere.* We want verification. How do I know, indeed, that Jesus ever uttered the Sermon on the Mount?

There are four tribunals to which we may appeal for decisive authority. The first is *the Pope.* The decree of Papal infallibility was required as a logical necessity in the Romish Church. The Pope is the court of last appeal in matters of faith and doctrine, and unless he is infallible his power must inevitably pass from him.

The second is *the Church.* Prelacy holds that the voice of the Church is ultimate in all matters ethical and theological. But, unfortunately, the Church has no voice. Its voices in history have been like Babel. It was one section of the Church that protested against the error of the mass; and it was another section of the Church that pulled the bell-rope of St. Germain and gave the signal on St. Bartholomew's night to massacre all those who made that protest.

The third authority is *the inner sense.* This might answer if it were not a fact that no two have the same personal experience. It is not enough for me to say, "I feel that Jesus said it," because the next man may declare, "I feel that Jesus never said it." There is only one doctrine that is more preposterous than Papal infallibility, and that is personal infallibility. Reason cannot stand alone; it must have something to lean on.

Fourth, *the Bible.* Here is a "Thus saith the Lord." The first thing for an earnest man to do is to satisfy himself whether the Bible is a true book or not. If that question be settled affirmatively, then he must needs take the Scriptures to be his infallible rule of faith and practice. The Sermon on the Mount will be a portion of his creed. All the other discourses of Jesus will have like importance, and will enter into his creed. All the remainder of the Book will have a corresponding value, because the entire Scriptures were written by holy men as they were moved by the Spirit of Christ. The words of Scripture are the breathings of Christ. We have no reason to say that the words that fell from His fleshy lips are more holy than the words which He has otherwise inspired. He holds himself responsible for all. The word is, "All Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteous-

ness; that the man of God may be perfect, thoroughly furnished unto all good works." Here then we have our authority. Here is a complete creed, and here is a complete code of ethics. And here also is the living Christ, the Exemplar of truth and morals. On the seal of the Church of the Reformation is an open Bible, over it the name of Jehovah with the words *veritate* and *pietate;* that is, a divine and, therefore, infallible rule of faith and practice. Our creed is the entire Scriptures; nothing more and nothing less. They were given for this very purpose. And the Master laid His most emphatic endorsement upon them in this relation when He said, " Search the Scriptures, for in them ye think ye have eternal life, and these are they which testify of Me."

Pagan and Roman Intimidation.

Rev. John McNeill, the great evangelist from Scotland who is at present holding meetings in New York, said to a reporter of the *Tribune* that when he held meetings in India last year a man had been converted and publicly professed his faith in Christ. "But in twenty-four hours the man had disappeared as though he had been swallowed up by the earth. His family had spirited him away, and such would have been the fate of others who would have followed his example."

This is the case of many Roman Catholics who attend revival meetings. They are converted, but their relatives prevent them from uniting with Protestant churches. In the work of Christ's Mission there have been such cases, even priests who have expressed their loathing for the false doctrines and abominable practices of Rome have been compelled by threats to remain silent. It may be said that such persons lack the heroic quality of asserting their right to declare their honest convictions and to confess Christ before men; but it is not easy to be a hero when opposition, threats and even danger to life come from one's own relatives. This has been the experience of a priest who came to Christ's Mission last month and found friends to cheer and encourage him. His relatives had kept him a prisoner for a month before he came to the Mission, and it was with difficulty he escaped from them.

The Turk Snubs the Pope.

The Sultan and the Pope have always been great friends, doubtless on the principle that extremes meet, but they are friends no longer. A dispatch from London, May 13, says :

The Rome correspondent of the *Standard* gives to-day the history of the discontinuance of relations between the Porte and the Vatican. He says: "Last summer the Pope in an autograph letter begged the Sultan to protect the Christians in Crete. The Papal Delegate, Mgr. Bonetti, obtained an audience at the Yildiz Kiosk and formally presented the letter. The Sultan, evidently irritated, said in ad undertone in Turkish, " Who's this Pope that's always meddling in the affairs of our State?" and then, aloud, in French, "Tell his holiness that it is my constant care to attend to the welfare of all my subjects." The Pope, deeply offended at seeing his plans for the Eastern churches upset in this fashion, tried another letter last October. This had a better reception, but was never answered, and there have been no direct communications between the Vatican and the Porte since.

From the *Free Methodist*, Chicago, March 16, 1897 :

THE CONVERTED CATHOLIC is calculated to open the eyes of its readers to the real animus of Catholicism. We could wish all our readers were conversant with this subject, and we know of no better medium for acquiring such knowledge than THE CONVERTED CATHOLIC, published and edited by Rev. James A. O'Connor, of Christ's Mission, 142 West Twenty-first street, New York.

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The leading characteristics of this Magazine are historical accuracy and Christian courtesy in the tone and manner of discussion. Price per volume, $1.50; or the set of 12 volumes for $12.00.

ROME BEATEN IN CANADA.

THE Province of Quebec is the stronghold of Romanism in Canada. The bishops and priests have been lords and masters of the souls and bodies of the people for so long a time that the memory of man runneth not to the contrary. But the tide of liberalism has set in and the current has swept the hierarchy out of sight. Last year the liberals, led by Mr. Laurier, who, though a Catholic, is said by the Papal party to be a bad *Roman* Catholic, a Freemason, etc., were victorious in the national elections, which hinged upon the Manitoba school question; and now they have been equally successful in the provincial elections, which were held last month. A dispatch to the New York *Tribune* from Montreal, May 13, says:

"The liberals are jubilant over the great victory they have gained throughout the Province of Quebec. Revised returns indicate that the House will have fifty-four liberals and nineteen conservatives, a liberal majority of thirty-five. When the last house was dissolved the figures stood: Conservatives, 49; liberals, 23; vacant seats, 4."

Last year all the power of the confessional and threats of excommunication were used by the bishops, the press was muzzled, and in several cases daily papers were suppressed, but the people exercised their rights as freemen and voted against the priest party at the polls. This year the Papal Delegate to Canada, Mgr. Merry del Val, told the bishops they had made a mistake: the people had voted against them, and it would be wise to let them exercise the right of suffrage as their consciences dictated, without clerical interference. "You are stupid," said he, "the people are against you. They will no longer tolerate your interference in their political and secular affairs. Can you not read the signs of the times? You have mixed up excommunication and hell fire with the ballot box. When the votes are counted the ballot box stands as the bulwark of the people's liberty and your thunderbolts have exploded in the air. The Pope is angry with you, very angry. He fears you have ruined the Church in Canada. The people do not believe in you and your excommunications any more. Keep quiet now." And the delegate issued a circular in which he deprecated the interference of the priests with the right of the people to vote as they pleased. The New York *Sun*, May 12, said the delegate's letter helped to swell the tremendous liberal majority, and it adds, "The victory is largely due to the growing desire of the Canadian public to escape from priestly domination in Federal affairs and to mark its sympathy with Mr. Laurier's opposition thereto."

MERRY DEL VAL IN TORONTO.

The Toronto *Globe*, May 10, reports the arrival of Delegate Merry del Val in that city and his reception by the clergy and laity. In the address of the clergy, which was read by Archbishop Walsh, they said: "Thanks to God, we have not in this Province [Ontario] any burning questions that would disturb our peace or strain our friendly relations with our fellow-citizens of other denominations. It is very unfortunate and regretable that in a neighboring Province [Quebec] such a happy condition of things does not exist, owing to causes with which the whole Dominion is but too well acquainted."

The causes are that Ontario is largely Protestant, and civil and religious freedom is guaranteed to all citizens, while Quebec is Roman Catholic, and there is neither civil nor religious freedom there. So it is in every country where Rome rules. Liberty is not coexistent with Romanism, and the people of Quebec are learning this fact, which is one

of the plainest in history.

In the address of the laity they say: "Although we form but a comparatively small minority of the population of the Province, we can assure you that under an enlightened constitution, administered by a free and fair-minded people, we are in the full enjoyment of every liberty, religious and civil."

In strong contrast with this toleration by Protestants the intolerance of Rome darkens the pages of history wherever she has a large majority. Roman Catholics who wish to be considered fair-minded must acknowledge that Protestantism has been the friend of mankind, while Romanism has not.

In his reply the delegate said: "I like to think that the good-will of all concerned in the present crisis will facilitate the holy father's task of prescribing to Catholics a line of conduct well calculated to ensure the peace of the community at large."

This is diplomatic, but it is not true that the Pope prescribed a line of conduct to the Catholics of Quebec. They defied the bishops and priests without any prescription but the impulse of their own hearts that longed for liberty. The example of their Protestant fellow-citizens showed them the way to obtain peace. Now let them renounce the priests in spiritual affairs and call upon the name of the Lord, like their Protestant friends also, and they shall be saved with an everlasting salvation. Until they do this they cannot know what liberty really is. To be free from the yoke of the priest is a good thing, but to be free from sin through the atonement of Christ is infinitely better. There is now an open door for the Gospel of the Son of God in Quebec.

The spiritual blindness that afflicts Roman Catholics was exemplified in the sermon preached by Vicar-General McCann at vespers in the Toronto Roman Catholic cathedral at the reception to Delegate Merry del Val, when, according to this report, "the discourse was a learned and profound discussion of the Roman Catholic faith and doctrine of the motherhood of God, and an earnest exhortation to the devotion to the blessed Virgin which the Church encourages and which is so dear to every Catholic heart. The right of the blessed Virgin to the titles bestowed upon her was defended with vigor."

A good deal has been heard of late about the "fatherhood of God," but evidently the priests have become weary of that phrase, and now they turn to the "motherhood of God." The Canadian priest in charge of the French Catholic Church in Seventy-sixth street, this city, has made $30,000 out of the "grandmother of God," St. Ann (the Virgin Mary's mother), by the exhibition of what he calls a piece of her wrist bone, but which is in reality a piece of chicken bone. The Roman Catholics know not the true God and Jesus Christ whom He sent into the world to be the Saviour of all who worship Him in spirit and in truth, and therefore they are humbugged by the priests with the "motherhood of God" and the "grandmother of God."

BOUND VOLUMES OF THE CONVERTED CATHOLIC.

The sets of bound volumes of THE CONVERTED CATHOLIC are becoming scarce. Those who wish to have a complete record of the work of this magazine should send their orders without delay. The first volume cannot be had at any price, but the twelve volumes that cover the period from 1885 to 1896 inclusive can be had for $12.00. Address this office.

We will send the Magazine to new subscribers for the remainder of this year, beginning with the April number (**April to Dec. 1897**) **for 50 cents.**

UNIQUE REASONS FOR A PRIEST'S MARRIAGE.

IN last month's CONVERTED CATHOLIC we printed a letter from Rev. T. Jakimowicz, the learned Polish Roman Catholic priest who was converted at Christ's Mission last year. The letter was a good one and it gave us pleasure to lay it before our readers. His testimony was clear and strong that he had found a better way of salvation for his soul in looking to Christ his Saviour than in following the devious ways of the Roman Church. "The months I passed at Christ's Mission," he said, "were the happiest of my life. I found my Saviour there and learned His way of salvation, which is the only true way; and the sympathy and kindness I received from all in the Mission were such as I had never experienced before. A new atmosphere of sympathy and love surrounded me there. Mr. O'Connor's wise instruction on religious subjects greatly helped me, and his encouraging words, 'Cheer up! cheer up!' gave me new courage to lead another life than what I had experienced in the Church of Rome. I wish that my expression of gratitude should be known to all. I can testify from experience that Christ's Mission is doing a noble work for the Lord Jesus Christ."

We rejoiced that the light and liberty of the children of God had come to this priest at Christ's Mission; but little did we anticipate when we published his letter that our friend had so much earthly bliss in store for him as the following announcement indicates :

Rev. Joseph Antoszewski, Pastor of the First Polish Baptist Church in Buffalo, N. Y.,
and his wife Augusta Antoszewski,
have the pleasure of announcing
the marriage of their daughter
Lydia Honorata Antoszewski,
to
Thaddeus Vincent Jakimowicz,

A polish nobleman who was a Roman Catholic priest for fifteen years and lately became a Protestant and Baptist, being now appointed by the Baptist Union and the Home Mission Society, actual missionary preacher in Buffalo, and editor of a Polish religious monthly paper.

The announced marriage of said Thaddeus Vincent Jakimowicz and Lydia Honorata Antoszewski will take place at Reed Memorial Church, where the Polish Baptist Church is situated, on William street corner of Coit, East Buffalo, at 7 p. m.,

Monday, the 3d day of May, 1897,

the day of the Polish Declaration of Independsnce.

The relatives, friends and acquaintances are cordially invited to the solemn ceremony.

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NOTE:—Let us consider the peculiarity of this unusual fact in history. A member of the ancient Polish nobility, who was a distinguished Roman Catholic priest, a learned monk, zealous missionary, esteemed preacher, after fifteen years of priestly life, after conquest of glory, after suffering persecutions, gaining victories, after longing for a companion, enters into the holy tie of matrimony, having gained the hand of a young Polish lady, distinguished in society, a daughter of a Polish Baptist pastor.

A Catholic priest became a Baptist preacher. A Baptist preacher's daughter becomes his wife.

These Are the Reasons Why Rev. T. Jakimowicz Takes a Wife.

1. Because it is according to divine disposition, God having constituted marriage for a happy life and mutual help.

2. Because Jesus Christ acknowledg-

ed the sanctity of marriage and praised the married life. It signifies His union with the Church and His love for souls.

3. Because St. Paul exalts marriage, and the Virgin Mary was married; the Patriarchs and Prophets were married; the Bishops and the Priests were married; therefore, marriage is holy, and who marries is doing well.

4. Because married life is great help for salvation, and the guard of a man; it helps evangelization; it gives a good example.

5. Because every pastor of souls, and the Pope, "the spiritual father of the faithful", should be married, as St. Peter was.

6. Because love is life, and true love is realized in the married state; and love is divine and marriage is holy.

7. Because Father Jakimowicz, despised, libelled innocently, for justice sake, had no friend to comfort and cherish him; therefore he is marrying to get a friend, and to get somebody to love and to give his heart cheer.

8. To contradict the heretical presumptions of those who have departed from the faith, "Forbidding (priests) to marry", and to follow the advice of the Holy Spirit, leaving the abominable bondage of Rome, and accepting the blessed obligations of a happy life.

9. To be free from Romish persecution, which hopes to get him back to the yoke of the Pope. By a legal marriage he closes the door of their infamous iniquity.

10. To free himself from possible insinuations of prejudiced Catholics. He thus submits himself to the control of his wife, to whom the Almighty pointed him.

11. To acknowledge the liberty of man, to be a true American citizen, to acknowledge the holiness of a home, to praise God in a sweet home, and to love American liberty.

12. He marries for the glory of God, the salvation of souls, the happiness of mutual companionship, for more successful work in the evangelical field, and to get an ideal life with an ideal wife.

The marriage is supposed to be of interest to the Christian people of every Protestant denomination in Buffalo. It will interest Rome and Europe, and cause displeasure. It may interest the Baptist denomination and be pleasant to them; seeing that the power of hell cannot interfere with the liberty of the faithful. Trusting in the Lord it is expected that you will kindly honor the Polish Mission with your presence on the day of the marriage.

The foregoing—announcement, invitation, note of explanation, and all—was written by Father Jakimowicz and printed under his supervision. We wish the good converted priest and his wife a long life of happiness and usefulness in Christian work. The marriage duly took place. It was a great event.

The Magazine for Catholics.

From Indiana we received the following letter and sent various pamphlets and a package of magazines to the writer:

"Please send me some literature for Roman Catholics who are losing faith in their Church and want me to get them some reading matter that will enlighten them. Send me something to expose the false teachings of the Roman Church. They are all respectable and nice young people. G. T."

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Truro, N. S., Can., Mch. 23, 1897.

I hereby renew my subscription to THE CONVERTED CATHOLIC for this year. I also send you two new subscribers. A friend of mine is sending the magazine to a Roman Catholic who reads Protestant books. We think the magazine will have great influence over him. Mrs. W. M.

SACERDOS VAGABUNDUS; OR, THE TRAMP PRIEST.

BY REV. J. H. O'BRIEN, FORMERLY VICAR-GENERAL OF THE ROMAN CATHOLIC DIOCESE OF FORT WAYNE, INDIANA.

XVI.

REMARKS ON THE FOREGOING LETTERS

We call the attention of parents who imagine that in the priesthood there is a grand opening for their sons, to the following remarks on the preceding chapter: They will at once perceive that the priesthood, like most of our liberal professions, is overstocked. Every bishop, it will be noticed, complains that he has more priests than he can employ. These letters are all genuine, and we have many more of the same kind which, together with these, we are willing to produce as a warrant of the truth our statements, to reassure the incredulous. We simply dare any of the bishops whose names appear to deny the truth of our assertions.

From the personal application of priests to bishops for reception into their dioceses we can also state that the verbal answers are similar to these letters.

A priest applied to the bishop of Chatham, New Brunswick, Canada. Dr. Rogers, the bishop, answered him that he had three suspended priests of his own, and did not care to increase the number by receiving a stranger. The priest, persisting in his entreaties for admission, the bishop stopped him, saying, "It is useless, you see, wherever you make a hole I can put a peg in it." Being destitute the priest begged for means from him to take him to another bishop's diocese. "No," said the bishop, "I will not give one cent to send the fool farther."

A poor priest applied to the archbishop of Halifax, but was quickly turned out of the house, the archbishop calling him a vagabond, a wanderer, etc. "Go home," said he, "to your own bishop, he is obliged to care for you." But the archbishop knew full well that the priest's own bishop did not and would not care for him. Neither did the archbishop care for his own suspended priests, for just at that time one of them had died neglected and in misery in the poor house of Halifax, to the great shame and indignation of the Catholics of that city.

Another made application to the archbishop of Boston. "It is out of the question," replied his grace, as he walked out of the room in his most dignified way.

An archbishop in the West, who otherwise is an excellent man and the best friend these unfortunate priests have, merely said, "I cannot receive you; I have drunkards enough of my own."

Bishop Baltes writes: "My rule is to receive no strangers." Archbishop [now Cardinal] Gibbons stood by while a layman, his servant, by his orders, roughly expelled from his palace a poor priest who sought his aid and advice in the hour of distress. This archbishop is the author of the little book called the "Faith of Our Fathers;" but it appears he has greater faith in the dollar of our daddies. This then is what students have to expect. It was not so many years ago when we had fine, noble men for bishops, and when priests were not so numerous in this country. The bishops could not afford to suspend a priest for every trivial offence. Now as there are too many priests any excuse will serve to suspend those who are not pleasing to the bishop. The consequence is that we have no better priests, but greater hypocrites. Some of the most learned clergymen and the most conscientious we ever met were among those suspended priests. And it is for their

sake we write, while at the same time we hope to save young men from the inevitable ruin which is before them if they become priests. If after reading these pages they continue their ecclesiastical studies and persist in becoming priests, vainly imagining that they are better, or more virtuous, or stronger in will power, or have more of God's grace about them than the numerous priests who have been and are being daily sent out upon the tramp, they do it now with their eyes open, and will not be able to say that they were not warned. Do not think that we exaggerate. All along, for the sake of our holy faith, we have suppressed many facts, and even the story as we tell it does not contain the many scorching scandals that are occasioned by the wholesale suspension of priests. We have divested it of every thing which might appear sensational, and address ourselves only to sober-minded, intelligent men; we court investigation into any thing and every thing we say, and we are willing and capable of proving every word. Young men, students, if you are wise and will be happy in this life and the life to come, throw your theological books out of the window and take up any thing else. Yes, take even the shovel and earn your bread in honesty, rather than run the chance of becoming a tramp priest. Only a few moments before sitting down to write this page a poor, unfortunate priest, a convert from Protestantism, said to me: "I was compelled to pay out all my means for my ecclesiastical education in the seminary, and now they kicked me out like a beast, and my education as a priest is useless to me." What could I say; what would you say, reader, to the poor man? The Church forbids him to enter secular employment, and that under pain of excommunication. His bishop will give him no means of supporting himself as a priest, neither will he provide him with a retiring allowance, and yet this poor man is, and forever will be, a priest. How great must be his temptation to return to the Church of his parents and youth. Our heart is sore from meeting these poor men. What must be the answer of the bishop on that great day when the good and just Judge will show him that he has destroyed the souls of so many priests and suspended them for sins from which he himself was not free.

When St. Ignatius, the founder of the Jesuits, returned to his own village, and in ths parish church, before the whole congregation, confessed that he was the person who had injured another man's property, had stolen fruit, for which an innocent person there present had been imprisoned, the people hailed him as a Saint.* But as for foreign priests, *they should not be received at all.* The Church has too frequently suffered from their unscrupulous conduct. *Most foreign priests are infidels.* They would not be here if they had behaved themselves at home. It is an injustice to American students and priests to receive them. Ex-monks, Bismarck-priests and Garabaldi priests have a better prospect of getting into a good parish than the sons of honest German and Irish parents educated in our seminaries, and to pay for whose education their parents have impoverished themselves. In fact these foreign exiles and apostate priests do now hold the very best parishes in the country, while the intelligent American is their slave, their assistant.

We hope, in conclusion, that parents and students will carefully peruse these remarks and make up their minds whether it is not as well to withdraw from the seminary and make salvation secure in some secular profession, rather than continue their studies under the fearful certainty of losing their souls as tramp priests.

* History of St. Ignatius of Loyola, by Bartoli p. 241, Vol. I.

XVII.

THE CHURCH CONTRACTS THE OBLIGATION TO SUPPORT HER PRIESTS.

Leaving out of the question the number of clergymen who have been suspended without any just or sufficient cause, also those who through human frailty or forgetfulness of their sacred character justly merited a temporary punishment or suspension, and of whom there can be no doubt that the Church is bound to provide a retreat, refuge, home or whatever it may be called, we insist and will clearly prove that the Roman Catholic Church is under the most solemn obligation to open her arms in forgiveness, to welcome back and provide a refuge for the most degraded member of her priesthood, who, like the prodigal son, returns sorrowful and repentant. This has ever been the teaching of the Catholic Church, but, as we have shown, it is not at all the practice.

The obligation to provide for her priesthood is contracted when the candidate, before his ordination, is made to take a solemn oath on the Holy Gospel, by which he binds himself forever to the ministry in that diocese for which he is ordained, and subject to its bishop, in all lawful and just things; and the bishop for his part of the contract in accepting him is bound to appoint him to missionary labor, and in case of his inability to do so, must provide him with means of support. This is called ordination *sub titulo missionis*, and with the exception of members of religious communities, is the title under which every American priest is ordained. And the Court of the Propaganda at Rome has decided this to be just what we here state it to be. In every case where a priest has appealed against the tyranny of his bishop in casting him out of his rights Rome has invariably answered: "Return to the bishop for whose diocese you were ordained; he is bound to give you employment on the mission, or to support you."

A young man deprives himself of all things by entering the priesthood. He renounces all prospect of attaining worldly position and honor, and of matrimonial and family alliance. He gives himself entirely and without reserve to the Church, to labor and serve her with all his talents and energy all the days of his life. He is as much the Church's and the Church his spouse as ever woman was the wife of that man whom she married in the face of the Church, with this exception, that not even death divorces him from the priesthood, for priest he is and will ever be whether in heaven or in hell.

The bishop on the part of the Church contracts the obligation of being a father and a friend to the priest he ordains. This he swears upon the Holy Gospels when he is consecrated to the episcopal office; he is endowed with the right and power to advise and admonish, correct and punish (never to ruin) the clergymen placed in his charge. The bishop also swears to be mild and humble, not domineering over the clergy, but always seeking their welfare as a father that of his children. It is clear, therefore, that the bishop, when he accepts in the name of the Church the vows of the candidate for ordination, assumes the obligation in her name of providing the priest with labor in her vineyard while he is capable of such labor. And to such as may not be trusted with missionary work the bishop must see that they are not forced to break their vows by returning to the world for their daily bread. This contract is never made in haste. The bishop must know the candidate's qualifications and moral character, either personally or through the professors of the college where the young man's studies have been made, before he promotes him to holy orders. If the

bishop is deceived in the subject it is through his own fault and negligence, and all that can be said is that he has made a bad bargain, but the contract must stand.

We see how this contract is fulfilled in regard to suspended or deposed bishops. In every case the diocese has provided a generous allowance for their support. They have not as just a claim to it as priests have, but they were wise enough to hold on to their places, to the deeds of property, etc., until they made their terms and were assured of their fulfillment. We say that suspended bishops have not the same right to support from the Church as have suspended priests, for they in accepting the episcopacy knew themselves incompetent and unworthy, and therefore deceived the Church by accepting promotion. They made no new sacrifices other than those they had made as priests; they lost nothing, deprived themselves of nothing, but gained much. The only claim they have is the original one of their priestly ordination, and they should by no means receive more, for it is unjust to prefer them to the poorest tramp priest.

[TO BE CONTINUED.]

MISS CUSACK'S BOOKS.

Severe Arraignment of Rome.

THE literary activity of Miss Cusack, the Nun of Kenmare, is marvellous. Her book on the Jesuits, "The Black Pope," is scarcely published when she has another work ready for the press. Her latest publication is "An Open Letter to Lord Halifax," in which the subject of "Holy Orders" (Roman and Anglican) is fully discussed. Lord Halifax is the president of a ritualistic society in England known as the "English Church Union," which has for its chief end the reunion of the Anglican Church with the Church of Rome. Last year Lord Halifax and some members of his society went to Rome for the purpose of gaining recognition from the Pope for the validity of Anglican "orders." The Pope's reply, which was published in this magazine last November, was summed up in this sentence:

"Wherefore, strictly adhering in this matter to the decrees of the Pontiffs, our predecessors, and confirming them most fully, and, as it were, renewing them by our authority, of our own motion and certain knowledge we pronounce and declare that ordinations carried out according to the Anglican rite have been and are absolutely null and utterly void."

It is related of a Roman Catholic priest and a ritualistic clergyman of the Church of England that in discussing the progress of the movement for the reunion of the churches, the Anglican said:

"You know there is not much difference between us."

"There is more than you seem to think," said the Roman priest.

"What is it?" asked the High Church priest.

"This," replied the Roman; "you and your Church allow that I am a Catholic priest; whereas I and my Church absolutely deny that you are a Catholic priest, or a Catholic at all."

Miss Cusack's "Letter" to Lord Halifax is more pointed than that of the Pope, for she writes from the evangelical point of view. She says:

"I need scarcely remind you that the question of orders, as understood by you and your party, is one which is not of the smallest moment to a very large section of the Christiau community. You believe in human orders, in a sacerdotal succession, unbroken and unchanged from Peter to Leo. But what if it can be proved that Peter never was Bishop of Rome, and if it is very doubtful if Leo XIII. has received valid orders?

"We believe in the eternal and un-

changeable priesthood of Christ as taught by St. Paul in his Epistle to the Hebrews, where he declares that the sacrifice of the new law has been offered once for all, and contrasts this one offering with the repeated and daily offering of the Jewish priest. Indeed, St. Paul says expressly that 'there is no more offering for sin.' Yet Rome directly contradicts the inspired Apostle, and insists on making repeated offerings.

"But for you and yours, the question of orders is of the first importance. The very being of your ideal Church depends on the existence of the priest. If there is no priest, there can be no mass. If there is no mass, there can be no sacrament to adore. If there be no sacrament to adore, there is no place for reservations or benedictions. If there is no sacrament to reserve, the 'religious life' ceases to demand the sacrifice of its votaries."

If there be any doubt about the validity of the "orders" of a priest or his "intention" to do what the Church prescribes, the sacraments and ceremonies are all in vain. On this subject Miss Cusack says:

"Who would kneel in abject humiliation before a fellow mortal if there were the slightest doubt of his sacerdotal power. Who would confide his sins to a mere man, even if father, brother or friend? The Jesuits say that the mere mortification of making a confession is in itself a sufficient penance for the most grievous sins. *What if all this pain and shame is gone through for nothing?* If the priest is not a priest and, therefore, has no power to absolve, most assuredly he who reveals his sins and confides the direction of his conscience to such a one, is in a deplorable state."

In the "Life of St. Catherine of Sienna" recently published, with the approbation of the Roman authorities, the following words of our Saviour concerning priests are given as addressed to St. Catherine:

"Some of them are such incarnate devils that they often appear to consecrate, when they do not in reality, through fear of My judgment, and to free themselves from any bridle and fear of sin. Such a man rises in the morning from impurity, having passed the preceding evening in disordinate banquetting; he is obliged to satisfy the people, and considering his own iniquities, sees that he cannot celebrate with a good conscience; wherefore he fears My judgment, not through hatred of vice, but through self-love. See, dearest daughter, how blind he is; he does not have recourse to contrition, with hatred of sin and a firm purpose of amendment; he takes the alternative remedy of not consecrating. And the blind man does not see that his sin is greater than before, for he makes the congregation commit idolatry, causing them to adore an unconsecrated host, as if it were the body and blood of Christ, God's only begotten Son, wholly God and wholly man. For the host is indeed this when it is consecrated, but otherwise it is only bread."

Roman Catholics who go to confession to priests, or attend their masses, or look to them in any way for salvation, are in danger of being eternally lost. They do not know the minds or hearts of those priests, whether they be in good or bad faith, and they run an awful risk in placing their eternal salvation in the hands of such men.

Miss Cusack was the best friend the Roman Catholics had when she was a nun; she is a better friend to them now when she is laboring so zealously to bring them away from Pope and priests to Christ the Saviour who has redeemed them by the sacrifice of Himself, and who lovingly invites all to come to Him by repentance and faith. Whosoever will, may come.